ST. ANTHONY'S CHURCH
GARDENA, CALIF.

MARRIAGE IN CHRIST

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Marriage is said to be "in Christ" when it is contracted by those who are supernaturally one with Christ as members of His mystical body, the Church.

Blue is emblematic of fidelity, and white of purity. Together they signify lifelong, incorruptible loyalty to the sacred contract. The rose is the symbol of love; the rose on the background of the Cross stands for the love of the married state, the love of the parties for each other and for their children, which is ennobled and consecrated by sacramental grace.

This grace is given by the undivided Trinity through the merits of Jesus Crucified. Thus we have the Cross arising, as it were, from the triple, indivisible knot, symbol of the mystery of Trinity in Unity. Besides, marriage is itself a faint image of the mystery, in that each party without losing personal individuality, has a natural relation to two other persons, the other party and the child who belongs to both. This imagery stands even if there be several children, because the relation of parents to all their children is essentially the same.

The permanent exclusiveness of marital fidelity symbolizes truly, though not fully, the indissoluble union of Christ with His Church, effected and maintained by His self-sacrifice on the Cross and in the Mass. Less directly it images the absolute and eternal unity of the three divine Persons in the Holy Trinity.

✠ *In the year of Our Lord 19......*

on the .... day of ....

in the Church of ....

....

were united in the sacred bonds of

Christian Marriage

....

and

....

....

Pastor.

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MARRIAGE IN CHRIST

The Rite of Marriage Newly Translated With an Introduction

By

THE REV. RICHARD E. POWER

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INTRODUCTION

In the Sacrament of Penance, God has taken the act of regret for evil done and made of it, through Christ, a process divinely powerful to improve the soul and bring it to eternal life. Likewise, in the marriage contract, He has made a natural relation a means of grace and glory to the followers of Christ.

SANCTITY OF MARRIAGE

Matrimony, however, had been sacred from the beginning of the world's life. It is sacred today even among those who have never heard or heeded the word of God, though for them it is no sacrament. It could not be otherwise, considering the natural dignity of the participants, their exalted destiny, and the fact that it is God's own provision for the decent preservation of the human race. At the same time, it must be admitted that nothing has been more grievously affected by the fall of our first parents than the attitude and the practice of their posterity with regard to the institution of marriage.

Good souls may be disturbed at times by the knowledge that in the pre-Christian era many of God's people, even the more eminent among them, practiced polygamy and resorted to divorce. These apprehended but poorly the range of the divine law, because the primitive revelation had come down to them obscured. God, in His mercy, did not reveal to them anew the perfection of the law, for whose observance the necessary grace would

not be available until the promised Redeemer had come and accomplished His work of salvation. God neither commanded nor commended their defective ways; nor did His tolerance compromise His holiness. He simply refrained from condemning them for not being wiser and better than their circumstances would permit. Their imperfect following of the divine plan was proportioned to their scanty spiritual advantages. God's way of dealing with the problem had at least one good result: it proved forever that man is unable to live up to his nature in all things without help from above—a thought that is of value when one comes to decide how strongly or slightly religious the marriage ceremony should be.

MARRIAGE A SACRAMENT

One of the distinctive acts of our Lord's public ministry was the restoration of marriage to its original dignity. Marriage was instituted before man had fallen into sin, and was intended to be the means of transmitting to all generations the blessings and privileges so lavishly bestowed upon our first parents. Through the wilful corruption of the parties to it, the contract, sacred in itself as a divinely appointed means of good, became a source of infection to the whole human race. No effective antidote was to be had until God Himself intervened to save His work from utter frustration through the malice of men.

How low were the prevailing views about the married state when our Lord took action, may be discerned from the outcry of His own disciples, when He spoke out against divorce. "If the case of a man with his wife be so," they said, "it is

not expedient to marry." But without the least concern for their complaint, He pronounced the divine judgment: *"What God hath joined together, let no man put asunder."* Since God makes no demand without providing the means to fulfil it, we should presume (even apart from further teaching) that His intervention included a grant of grace to make human feebleness capable of rising to His ideal.

Whatever the objection made when our Lord first spoke, the apostolic writings show that His will was understood and accepted as the unchangeable rule for all who would seek salvation in His Name. From that day to this, the teaching of the Church on the subject has never changed. The great fact that it stresses, and one which many seem to lose sight of, is this: *There is a third party to every marriage contract, and that third party is the infinite, eternal God.* In Matrimony, the visible parties administer the Sacrament and sanctify themselves in pledging their mutual fidelity to the contract that makes them one until death shall undo the bond. In other words, the sacrament and the contract (among Christians) are one and the same thing. Accordingly, the priest who assists at the marriage acts only in the capacity of an authorized, official and necessary witness to the consent of the parties; but he has a part in the making of the contract as the proxy of the invisible Third Party, whose interests in the matter are supreme.

GOD THE AUTHOR OF MARRIAGE

God is the author and disposer of the marriage relation in every respect. Without Him the con-

tracting parties could not even exist. From Him they have the nature that enables them and prompts them to enter into such an engagement. He alone has the right to set the motive for which they may enter upon a life of mutual intimacy and abide in it. No one has any power to determine the obligations it imposes, or to define the rights it confers, without reference to His will. The origin, the maintenance, and the issue of the whole affair are, in the very nature of things, under His unlimited control, and His alone.

Now, whatever rights over marriage God has vindicated to Himself as Lord of the supernatural order, it is the duty and the right of the leaders in His only Church to assert and maintain. To them His infallible word is given: "Whatsoever you shall bind upon earth, shall be bound also in heaven. . . . He that despiseth you, despiseth Me." It is, therefore, practical atheism to deny or to ignore the Church's right to make laws and to lay down conditions affecting the marriage contract. A marriage, to be right, must be religious,[1] or as God's word has it, "in the Lord." The so-called civil marriage is only an expedient to force some semblance of public decency upon those who will not give the voice of conscience a chance to be heard. Police regulation may be a necessity for the godless, but for a child of God, consecrated by the holy Sacraments and called to eternal life, it would be the last degree of dishonor to act as if the true and sufficient rule with regard to married

[1]The parties to the marriage are, by God's will, subject to some State. The civil power is, therefore, rightly concerned about any change in their social condition. Moreover, the contract in many of its temporal aspects properly falls under the control of the State.

life were immunity from arrest. *Any departure from the practice of the Church is in effect a step toward the excesses of heathenism.*

It is the hope and the desire of those who are devoted to the progress of the liturgical movement, that the publication of this little work may help many souls to resist the pagan influences continually pressing upon us. There is reason to believe that no Catholic, after reading attentively the sincere and inspiring prayers of the Church's liturgy for Marriage, would find the idea of being married outside the Church anything but repulsive.

MARRIAGE IN CHRIST

The elements of the ceremony come down to us from the earliest ages of the Church. Upon how many pure and happy homes have those venerable invocations called down the blessing of God! Note how the contracting parties are brought in honor into the Holy of Holies, to seal their sacred compact before the Altar of the divine Sacrifice, where the princes of God's people are consecrated and empowered to dispense the mysteries of God. There they too are vested with divine authority to rule the home they are about to found in His Name. Observe how the course of the whole rite is blended with our Lord's own Sacrifice of Redemption. The progress of the unchanging Canon is broken to voice the pleading of the whole Church in their favor and to bespeak God's good wishes to them upon the beginning of their married life. How well the Church senses the sacredness and the seriousness of the occasion! Is it not unfortunate that any among us should spurn the

promptings of her wisdom or disregard the provisions of her fostering care?

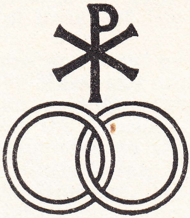
Our Lord is not content with having the parents of His members true to the natural laws of good behavior. He would ennoble their conjugal love with a purity and an intensity all divine. He longs to bring them as fully as possible under the influence of His own surpassing goodness. He would make their affection for each other, and for all whom He is pleased to include in their family circle, a faithful image of His own imperishable love.[1]

And still there are some here and there, who will not have the Mass, and others who even with the Mass, make void the thoughtful direction: "After receiving the Precious Blood, the Priest gives Holy Communion to those who have just been married." Christ offers Himself to His own and they receive Him not. Why should they not welcome Him into their married life with eager gladness? How greatly they will need His guidance and support at every turn of its momentous course! When our Lord wept over the city that rejected Him, He said: "If thou hadst known, and that in this thy day, the things that are to thy peace." So too might one think of those who begrudge God His meed of attention on their wedding day.

Would that those who are taking each other *for better or worse*, facing a future fraught with im-

[1]It must be observed that, holy as Christian married life undoubtedly is, it is excelled in every way by religious continency, the state that favors undistracted absorption in the love of God and unlimited charity toward one's fellow man. So the Church teaches, following the word of God: Mt. 19, 12; Lk. 18, 29; 1 Cor. 7, 32.

mense possibilities for good and for evil, unknown dangers, grave responsibilities, inevitable sorrows—would that they might take thought on the day when God wills especially to bless them, and profit to the limit by His love. To achieve something in that direction, however little, this translation of the Marriage Rite is sent upon its way, with trust in God and a prayer for those whose welfare it is designed to serve.



THE SACRAMENTAL CONTRACT

QUESTIONING AND CONSENT

The parish priest, or another priest delegated to witness and bless the marriage, being properly vested and attended, goes to the altar. Then those to be married, accompanied by at least two witnesses, come before the officiating priest, make a reverence to the altar, and clearly answer the priest's inquiries as to their consent. The priest first asks the bridegroom, who in accordance with the local custom kneels or stands at the right of the bride:

N., wilt thou take N. here present, for thy lawful wife according to the rite of our holy Mother, the Church?

The bridegroom answers:

I will.

Then the priest asks the bride in the same manner:

N., wilt thou take N. here present, for thy lawful husband according to the rite of our holy Mother, the Church?

To which she answers:

I will.

PROMISE OF FIDELITY

After they have thus expressed their consent, the priest bids them join their hands and pledge faith to one another, after the following form:

I, N.N., take thee, N.N., for my lawful wife (husband), to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part.

While their hands are still joined, the priest pronounces over them these words:

I unite you in marriage, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

He then sprinkles them with holy water.

BLESSING AND GIVING OF RING

This done he proceeds to bless the ring, saying:

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.
℣. Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Bless, O Lord, this ring, upon which we invoke a blessing in Thy name; that she who is to wear

it, being true to her husband in all things, may abide in peace according to Thy will, and live with him always in well-requited affection. Through Christ our Lord. Amen.

The priest sprinkles the ring with holy water and gives it to the bridegroom who places it on the ring finger of the bride's left hand, saying:

With this ring I thee wed, and promise thee my fidelity.

The priest then says:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

CONCLUDING PRAYERS

℣. Preserve, O Lord, what Thou hast wrought in us.

℟. From out Thy holy temple, which is in Jerusalem.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, etc.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Save Thy servants.

℟. Who hope in Thee, my God.

℣. Send them help from Thy holy place, O Lord.

℟. And out of Sion defend them.

℣. Be unto them, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Look with favor, we beseech Thee, O Lord, upon these Thy servants and deign in Thy goodness to protect the institution which Thou has established for the increase of the human race, that those who are made one according to Thy will, may be safeguarded by Thy protection. Through Christ our Lord. Amen.

All go back to their places and the Marriage Mass, as in the following pages, is then celebrated, during which the Nuptial Blessing is given after the Our Father and again before the final Blessing of Mass. The newly married couple receive holy Communion before all others after the priest.

THE MARRIAGE MASS

I. Mass of the Catechumens

At the foot of the altar the priest signs himself with the Sign of the Cross. All **kneel** *and do likewise. At a Dialog Mass all present say the parts printed in bold-face type.*

In nomine Patris, et Filii, et Spiritus sancti.	In the name of the Father, and of the Son, and of the Holy Ghost.
Amen.	Amen.
Introibo ad altare Dei.	I will go in unto the altar of God.
Ad Deum qui lætífi-cat juventútem meam.	Unto God, Who giveth joy to my youth.

Psalm 42

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.	Judge me, O God, and espouse my cause against a nation that is not holy: deliver me from the unjust and deceitful man.
Quia tu es Deus, for-titúdo mea: quare me	For thou, O God, art my strength: why hast

repulísti, et quare tristis incédo, dum afflígit me inimícus.

Thou cast me off? and why go I sorrowful, whilst the enemy afflicteth me?

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Send forth Thy light and Thy truth: they have led me, and brought me unto Thine holy hill, and unto Thy tabernacles.

Et introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam.

I will go in unto the altar of God: unto God Who giveth joy to my youth.

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

To thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul? and why dost thou disquiet me?

Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

Hope in God, for I will still praise Him, Who is the salvation of my countenance, and my God.

Gloria Patri, et Filio et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in princípio et nunc et semper

As it was in the beginning, is now and

et in saécula sæculórum. Amen.

ever shall be, world without end. Amen.

Introibo ad altare Dei.

I will go in unto the altar of God.

Ad Deum qui lætíficat juventútem meam.

Unto God, Who giveth joy to my youth.

Adjutorium nostrum in nomine Domini.

Our help is in the name of the Lord.

Qui fecit cœlum et terram.

Who made heaven and earth.

Confiteor . . . ad Dominum Deum nostrum.

I confess to almighty God, etc.

Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.
Amen.

May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.
Amen.

Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatióne, verbo et ópere,

I confess to almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you Father, that I have sinned exceed-

(strike the breast thrice as a sign of contrition), **mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre, pro me ad Dóminum Deum nostrum.**

ingly in thought, word and deed, *(strike the breast three times as a sign of contrition),* through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints and you Father, to pray to the Lord our God for me.

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

May almighty God have mercy upon you, and forgive you your sins, and bring you to life everlasting.

Amen.

Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

Amen.

Amen.

Deus, tu conversus vivificabis nos.

Thou wilt turn again, O God, and quicken us.

Et plebs tua lætábitur in te.	And Thy people shall rejoice in Thee.
Ostende nobis, Domine, misericordiam tuam.	Show unto us, O Lord, Thy mercy.
Et salutáre tuum da nobis.	And grant us Thy salvation.
Domine, exaudi orationem meam.	O Lord, hear my prayer.
Et clamor meus ad te véniat.	And let my cry come unto Thee.
Dominus vobiscum.	The Lord be with you.
Et cum spíritu tuo.	And with thy spirit.

All remain kneeling, and the priest goes up to the altar, saying secretly:

Let us pray.

Take away all our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

Kissing the altar, he says:

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

INTROIT

Going to the missal on the right, he says:

Deus Israël conjungat vos: et ipse sit vobiscum, qui misertus est duobus unicis: et nunc, Domine, fac eos plenius benedicere te. *Ps. 127.* Beati omnes qui timent Dominum: qui ambulant in viis ejus. ℣. Gloria Patri, etc. *Repeat:* Deus Israël, etc. *as above.*

May the God of Israel make you one, and may He be with you who of old dealt kindly with two only children; and now grant, O Lord, that they may bless Thee more and more.[1] *Ps. 127.* Blessed are all that fear the Lord; they that walk in His ways. ℣. Glory be to the Father, etc. *Repeat:* May the God of Israel, etc. *as above.*

Kyrie eleison. — Lord, have mercy on us.

Kýrie eléison. — Lord, have mercy on us.

Kyrie eleison. — Lord, have mercy on us.

Christe eléison. — Christ, have mercy on us.

Christe eleison. — Christ, have mercy on us.

[1] The Church makes her own the wishes and the blessing spoken by Raguel over the marriage of Tobias and Sara (cf. Tob. 7, 15; 8, 19).

Christe eléison. — Christ, have mercy on us.

Kyrie eleison. — Lord, have mercy on us.

Kýrie eléison. — Lord, have mercy on us.

Kyrie eleison. — Lord, have mercy on us.

Dominus vobiscum. — The Lord be with you.

Et cum spíritu tuo. — And with thy spirit.

COLLECT

Oremus.

Exaudi nos, omnipotens et misericors Deus: ut quod nostro ministratur officio, tua benedictione potius impleatur. Per dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

Amen.

Let us pray.

Graciously hear us, almighty and merciful God, and grant that what is begun by the exercise of our ministry, may be ever maintained by Thy blessing. Through Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee, in the unity of the Holy Ghost, God through all eternity.

Amen.

All may sit during the Epistle, up to the Gospel.

EPISTLE

Lesson from the Epistle of St. Paul the Apostle to the Ephesians (5, 22-33).—Brethren: Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the Savior of His body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall live with his wife; and they shall be two in one flesh. **This is a great sacrament,[1] but I speak in Christ and in the Church.** Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Deo grátias.

Thanks be to God.

Graduale. Uxor tua sicut vitis abundans in lateribus domus tuae. ℣. Filii tui sicut novel-

Gradual. Ps. 127. Thy wife shall be as the fruitful vine on the walls of thy house. ℣.

[1]That is, a great mystery.

læ olivarum in circuitu mensæ tuæ. Alleluia, alleluia. ℣. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluia.

Thy children like olive plants round about thy table. Alleluia, alleluia. ℣. *Ps. 19.* May the Lord send you help from His holy place, and out of Sion defend you. Alleluia.

After Septuagesima (time of penance), instead of the Alleluia and verse, the following is said:

Tractus. Ecce sic benedicetur omnis homo, qui timet Dominum. Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitae tuae. Et videas filios filiorum tuorum: pax super Israel.

Tract. Behold, thus shall everyone be blessed that fears the Lord. May the Lord bless thee out of Sion: and mayest thou see the blessings of Jerusalem all the days of thy life. And mayest thou look upon thy children's children: Peace be upon Israel.

During Eastertide, instead of the above, is said:

Alleluia, alleluia. ℣. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluia. ℣. Benedicat vobis Dominus ex Sion:

Alleluia, alleluia. ℣. *Ps. 19.* May the Lord send you help from His holy place, and out of Sion defend you. Alleluia. ℣. *Ps. 133.* May

qui fecit cœlum et terram. Alleluia.

the Lord bless you out of Sion, He who made heaven and earth. Alleluia.

BEFORE THE GOSPEL

Cleanse my heart and my lips, O God almighty, Who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Deign, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

All **rise** *for the Gospel.*

GOSPEL

Dominus vobiscum.

Et cum spíritu tuo.

✠ Sequentia sancti Evangelii secundum Matthæum.

Glória tibi, Dómine.

The Lord be with you.

And with thy spirit.

✠ Continuation of the holy Gospel according to St. Matthew (19, 3-6).

Glory be to Thee, O Lord.

At that time: The Pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them: Have ye not read, that He who made man from the beginning, made them male and female? and He said: For this cause shall a man leave father and mother, and shall live with his wife, and they shall be two in one flesh. Therefore now they are not two but one flesh. What, therefore, God hath joined together, let no man put asunder.

Laus tibi, Christe.	Praise be to Thee, O Christ.

II. Mass of the Faithful

A. Offering of the Gifts

Dominus vobiscum.	The Lord be with you.
Et cum spíritu tuo.	And with thy spirit.
Oremus.	Let us pray!

OFFERTORY VERSE

In te speravi Domine; dixi: Tu es Deus meus: in manibus tuis tempora mea. *Ps. 30.*	In Thee have I put my trust, O Lord; I have said Thou art my God; the course of my life is in Thy hands.

All may sit *until the Sanctus.*

OFFERING OF THE BREAD

Accept, O holy Father, almighty and eternal God, this host for the all-holy sacrifice, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins of wilfulness and neglect; on behalf of all here present, and likewise for all faithful Christians, living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

BLESSING OF THE WATER

O God, who hast established the nature of man in wondrous dignity and still more admirably restored it, grant that through the mystery of this water and wine, we may be made partakers of His divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God through all eternity. Amen.

OFFERING OF THE CHALICE

We offer unto Thee, O Lord, the Chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine majesty with a pleasing fragrance, for our salvation and that of all mankind. Amen.

PRAYER FOR ACCEPTANCE

In a spirit of humility and with a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day as to please Thee, O Lord God.

INVOCATION OF HOLY GHOST

Come, Thou source of holiness, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy Name.

WASHING OF HANDS

I will wash my hands among the innocent: and I will compass Thy altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

TO THE BLESSED TRINITY

Accept, most holy Trinity, this offering which we are making to Thee in remembrance of the passion, resurrection, and ascension of Jesus Christ, our Lord; and in honor of blessed Mary ever-Virgin, blessed John the Baptist, the Holy apostles Peter and Paul, and of these, and of all the Saints; that it may add to their honor and procure our salvation; and may they deign to intercede in heaven for us who cherish their memory here on earth. Through the same Christ our Lord. Amen.

ORATE FRATRES

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Suscípiat Dóminus sacrifícium de mánibus tuis, ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

Amen.

Brethren, pray that my sacrifice and yours may become acceptable to God the Father almighty.

May the Lord accept the sacrifice at thy hands, unto the praise and glory of His Name, for our advantage and that of all His holy Church.

Amen.

THE SECRET

Suscipe, quæsumus, Domine, pro sacra conubii lege munus obla-

Accept, O Lord, we beseech Thee, the Sacrifice we are offering to

tum: et cujus largitor es operis, esto dispositor. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

sanctify the marriage bond, and do Thou bring to a happy issue that union of which Thou Thyself art the author. Through Jesus Christ, Thy Son, our Lord, etc.

The priest concludes in a loud tone of voice:

Per omnia sæcula sæculorum. | Through all eternity.

Amen. | Amen.

B. The Sacrifice-Oblation

PREFACE

Dominus vobiscum. | The Lord be with you.

Et cum spíritu tuo. | And with thy spirit.

Sursum corda. | Lift up your hearts.

Habémus ad Dóminum. | We have lifted them up unto the Lord.

Gratias agamus Domino Deo nostro. | Let us give thanks to the Lord our God.

Dignum et justum est. | It is meet and just.

It is fitting indeed and just, right and helpful unto salvation, always and everywhere to give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominions adore, the Powers are in awe, the Virtues of highest heaven and the blessed Seraphim unite in blissful exultation. With them, we pray Thee, grant that our voices too may blend, saying in adoring praise:

THE SANCTUS

All **kneel** *and remain kneeling till after Communion.*

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis.	Holy, Holy, Holy, Lord God almighty! Heaven and earth are filled with Thy glory. Hail to Thee in the highest!
Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.	Blessed is He that cometh in the name of the Lord. Hail to Him in the highest!

THE CANON

Custom and a decree of the Church (August 4, 1922), as also respect and reverence for the divine Presence during this most solemn part of the Mass, demand that we kneel and pray in silence during the Canon of the Mass.

PRAYER OF OBLATION FOR THE CHURCH

The priest raises his eyes and hands, then bows down low and prays:

And now, most gracious Father, we humbly beg of Thee, and entreat Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts, now set apart for the holy and all-perfect sacrifice; which we offer unto Thee especially for Thy holy Catholic Church, that Thou wouldst deign to keep it in peace and unity, to protect and sustain it throughout the world; together with Thy servant N., our Pope, and N., our Bishop, and all the bishops and their flocks, who cherish the catholic and apostolic faith.

COMMEMORATION OF THE LIVING

Be mindful, O Lord, of Thy servants N. and N. (*here pause and pray for the living whom you wish to remember in a special manner*) and of all here present, whose faith is known to Thee and likewise their devotion, on whose behalf we offer unto Thee, and who themselves offer unto Thee, this sacrifice of praise for themselves and all who are theirs, for the good of their souls, according to their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, eternal God, living and true.

COMMEMORATION OF THE CHURCH TRIUMPHANT

United in Thy only Church, we honor the memory, first of the glorious and immaculate Virgin Mary, mother of our Lord and God, Jesus

Christ; then that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, by whose merits and prayers, grant that we may be always favored with the help of Thy protection. Through the same Christ our Lord. Amen.

PRAYERS OF OFFERING AND INVOCATION

We further beseech Thee, O Lord, to receive in atonement this sacrifice of adoration from us and from all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered among those whom Thou hast chosen. Through Christ our Lord. Amen.

Do Thou, O God, deign to bless what we offer, and make it approved, effective, worthy, and pleasing in every way, that it may become for our good, the Body and the Blood of Thy dearly beloved Son, Jesus Christ our Lord.

THE CONSECRATION OF THE HOST

Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, His almighty Father, giving thanks to Thee, blessed it, and broke it, and gave it to His disciples, saying: Take ye all, and eat of this:

FOR THIS IS MY BODY.

Consecration of the Chalice

In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it and gave it to His disciples, saying: Take ye all, and drink of this:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as you shall do these things, in memory of Me shall you do them.

PRAYERS OF OFFERING AND INVOCATION

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind not only the blessed passion of the same Christ Thy Son, but also His resurrection from the dead, and finally His glorious ascension into heaven, offer unto Thy supreme majesty, of Thy gifts bestowed upon us, the pure, the holy, the all-perfect sacrifice of thanks for our redemption—the holy Bread of life eternal and the Chalice of unending salvation.

Which do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to esteem the offerings of Thy holy servant Abel, and the sacrifice of Abraham our Patriarch, and that which Thy chief priest Mel-

chisedech offered unto Thee, a holy sacrifice of thanks, in full accordance with Thy will.

Most humbly we implore Thee, almighty God, cause these our mystic offerings to be brought by the hands of Thy holy Angel unto Thy altar above, before the face of Thy divine majesty; that those of us who, from this sharing in the heavenly sacrifice, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

Be mindful, O Lord, also of Thy servants who have gone before us with the sign of faith, and rest in the sleep of peace. *(Here pause and pray for the dead whom you wish to remember in a special manner. . . .)* To these, O Lord, and to all who sleep in Christ, we beseech Thee to grant, of Thy goodness, a state of comfort, light and peace. Through the same Christ, our Lord. Amen.

COMMEMORATION OF THE CHURCH MILITANT AND TRIUMPHANT

To us also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some share of heavenly bliss in union with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints; into whose company we implore Thee to admit

us, not weighing our merits, but freely granting us pardon. Through Christ our Lord.

Through whom, O Lord, Thou dost ever provide, make holy, fill with life, make fruitful of good, and bestow upon us all these Thy gifts.

MINOR ELEVATION AND END OF THE CANON

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

Per omnia sæcula sæculorum.	Through all eternity.
Amen.	Amen.

C. THE SACRIFICE-BANQUET

Let us pray. Directed by saving precepts and prompted by divine instruction, we make bold to say:

THE PATER NOSTER

Our Father, Who art in Heaven, hallowed be Thy name: Thy Kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us.

Et ne nos inducas in tentationem.	And lead us not into temptation.
Sed líbera nos a malo.	But deliver us from evil.
Amen.	Amen.

THE NUPTIAL BLESSING

After the Pater Noster, the priest, standing at the epistle side and turning to face the married couple, who kneel at the altar step, reads over them the following prayers:

Let us pray.

Hearken with favor, O Lord, to our pleading, and deign in Thy goodness to protect the institution which Thou hast established for the increase of the human race, that the union which has Thee for its author, may have Thee also for its unfailing protector. Through Jesus Christ, Thy Son, our Lord, etc.

Let us pray.[1]

O God, who out of nothing didst create all things by Thy all-powerful will; who in giving order to the world's beginning, didst bestow upon man, as a being made to Thy image, woman to be his inseparable helpmate, in such manner that from the flesh of the man the body of the woman should take its beginning, thus teaching that what

[1]This prayer, almost lyrical in character, goes back in substance as early as the sixth century; in spirit it is akin to the solemn prayers of thanksgiving of the ancient Church. First of all it addresses itself to God and thanks Him for the creation of Adam and Eve and for their indissoluble union, for the institution of the sacrament of Matrimony, and for the survival of marriage despite original sin and the deluge. Then the Church prays in a special and most earnest manner for the bride ("Look with favor upon this Thy servant . . .") and in a beautiful fashion unfolds before the new wife the program and the duties of the married state as exemplified by the holy matrons of old—Rachel, Rebecca and Sara. Finally the Church extends to both bride and bridegroom her sincere wishes for a long and blessed married life.

was so united in origin, it would never be lawful to put asunder; O God, who hast made marriage sacred by a significance so sublime that in the nuptial contract Thou wast pleased to foreshow the mystical union of Christ and the Church; O God, by whom husband and wife are made one and the union ordained so in the beginning is enriched with that blessing which neither the punishment of original sin nor the curse of the deluge availed to abolish; look with favor upon this Thy servant who now, upon entering the holy state of marriage, humbly seeks the help of Thy protection. May the yoke that is upon her be one of love and of peace; spotless and true be her married life in Christ; may she follow always the saintly models of her sex; may she be dear to her husband as Rachel was; wise as Rebecca; long-lived and faithful as Sara; may the author of man's downfall have no place in her through deeds of his prompting; may she adhere in all things to the rule of faith and the precepts of Thy law; loyal to her plighted troth, may she abhor all unlawful advances; may she gain strength from the practice of virtue; may her demeanor befit her state, and her modesty inspire respect; may she be apt in the knowledge of heavenly truth, favored with offspring, upright and incorruptible; may she come at last to the peace of the blessed and the glory of heaven above; and may they both see their children's children unto the third and fourth generation, and come at length to a happy old age. Through the same Jesus Christ, Thy Son, our Lord, etc.

The newly-wed couple go back to their places, and the priest continues in silence:

Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary ever-Virgin, mother of God, together with Thy blessed apostles, Peter and Paul and Andrew, and all the Saints, grant of Thy goodness, peace in our days, that aided by the riches of Thy mercy, we may be always free from sin and safe from all disturbance:

BREAKING OF THE SACRED HOST

Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God:

The priest concludes in a loud tone of voice:

Per omnia sæcula sæculorum.	Through all eternity.
Amen.	Amen.
Pax Domini sit semper vobiscum.	May the peace of the Lord be always with you.
Et cum spíritu tuo.	And with thy spirit.

Dropping a small Particle of the Sacred Host into the chalice, he says:

May this mingling and hallowing of the Body and the Blood of our Lord Jesus Christ, help us who receive it unto life everlasting. Amen.

THE AGNUS DEI

All strike their breast three times, saying:

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, Who takest away the sins of the world: grant us peace.

PRAYERS BEFORE HOLY COMMUNION

O Lord Jesus Christ, who hast said to Thy apostles: Peace I leave unto you, my peace I give unto you, regard not my sins but the faith of Thy Church, and deign to keep it in peace and unity, according to Thy will: who livest and reignest God through all eternity. Amen.

Lord Jesus Christ, Son of the living God, who by the Father's will, with the cooperation of the Holy Ghost, hast given life to the world through Thy own death, deliver me by this Thy most holy Body and Blood, from all my sins and from every evil. Make me always obedient to Thy commandments, and never permit me to be separated from Thee: who with the same God the Father and the

Holy Ghost, livest and reignest God, through all eternity. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I all unworthy am about to receive, turn to my condemnation and punishment, but by reason of Thy fatherly love may it be to my advantage as a safeguard of both soul and body, like a well-taken remedy: who livest and reignest with God the Father in the unity of the Holy Ghost, God through all eternity. Amen.

COMMUNION OF THE PRIEST

Taking the Host he says:

I will take the bread of Heaven, and call upon the name of the Lord.

Striking his breast three times, he says each time:

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word and my soul shall be healed.

He receives the Sacred Host, saying:

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

What return shall I make to the Lord for all that He hath given me? I will take the Chalice of salvation, and I will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He receives the Precious Blood, saying:

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

COMMUNION OF THE FAITHFUL

After the Confiteor and the priest's absolution, as on page 19-20, the newly-married couple come up to receive holy Communion. Holding a Sacred Host and facing them, the priest says:

Behold the Lamb of God, behold Him who taketh away the sins of the world.

All strike their breast at the following words (said three times):

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word and my soul shall be healed.

The priest then administers holy Communion, saying to each:

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

PRAYERS AFTER COMMUNION

What we have taken like bodily food, may we treasure in a pure heart; and may what is given us in time be our provision for eternity.

May Thy Body, O Lord, which I have eaten, and Thy Blood, which I have drunk, affect me to the depths of my being, grant that no taint of sin be found in me, whom these pure and holy mysteries have renewed: who livest and reignest through all eternity. Amen.

All may sit *until the last blessing.*

COMMUNION ANTIPHON

Ecce sic benedicetur omnis homo, qui timet Dominum: et videas filios filiorum tuorum: pax super Israël.

Behold, thus shall everyone be blessed that fears the Lord; and mayest thou see thy children's children; peace be upon Israel.

Dominus vobiscum.

The Lord be with you.

Et cum spíritu tuo.

And with thy spirit.

POSTCOMMUNION

Oremus.

Let us pray.

Quæsumus omnipotens Deus: instituta providentiæ tuæ pio favore comitare; ut quos legitima societate connectis, longæva pace custodias. Per Dominum nostrum, Jesum

We earnestly beseech Thee, almighty God, to prosper by Thy gracious favor this arrangement of Thy providence, that those whom Thou dost join in lawful union may by Thee

Latin	English
Christum, Filium tuum, etc.	be kept in peace unto their life's end. Through Jesus Christ, Thy Son, our Lord, etc.
Dominus vobiscum.	The Lord be with you.
Et cum spíritu tuo.	And with thy spirit.
Benedicamus Domino.	Let us bless the Lord.
Deo grátias.	Thanks be to God.

CONCLUSION TO NUPTIAL BLESSING

Before blessing the congregation, the priest turns to the newly-married couple and says:

May the God of Abraham, the God of Isaac, the God of Jacob be with you, and may He bless you greatly in every way; that you may see your children's children unto the third and the fourth generation, and thereafter enjoy without end the blessed life of heaven, with the help of Jesus Christ our Lord, who with the Father and the Holy Ghost, liveth and reigneth, God through all eternity. Amen.

The priest then continues with Mass.

FINAL PRAYER TO THE TRINITY

May the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to

Thee, and through Thy mercy obtain forgiveness for me and all those for whom I have offered it. Through Christ our Lord. Amen.

FINAL BLESSING OF MASS

All **kneel** *for the blessing.*

Benedicat vos omnipotens Deus, Pater et Filius ✠, et Spiritus Sanctus.	May almighty God bless you: the Father, the Son, ✠ and the Holy Ghost.
Amen.	Amen.

THE LAST GOSPEL

All **rise** *for the last Gospel.*

Dominus vobiscum.	The Lord be with you.
Et cum spíritu tuo.	And with thy spirit.
✠Initium sancti Evangelii secundum Joannem.	✠The beginning of the holy Gospel according to St. John.
Glória tibi, Dómine.	Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was

the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light.

That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.

But as many as received Him, He gave them power to be made the sons of God; to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, as it were the glory of the only begotten of the Father, full of grace and truth.

Deo grátias.	Thanks be to God.

The usual prayers after Mass are omitted, but it is proper that the newly-wed couple and all others in church remain kneeling for a few moments to offer up a short prayer of thanksgiving. The bride and groom then rise, genuflect and march out of church first, the others following.

THE WEDDING ANNIVERSARY

The act of mutual sacrifice and devotion which a couple makes on the day of marriage ought frequently to be renewed, particularly on the anniversaries of their wedding. These days should be of deep spiritual significance for husband and wife; and not only for them, but for the rest of the family as well. What better way of celebrating the occasion than by family attendance at Mass and by family Communion as an act of thanksgiving to God both on the part of parents and children! At home, in a modest celebration, the beautiful rites and prayers of the marriage ceremony, which once sealed the couple's love, ought to be read again; the couple will thus renew and resanctify the promises of love and fidelity once made and will receive from the Lord His continued grace and assistance for the carrying out of the duties connected with the conjugal life. On the adolescents such an observance will impress the sacredness of Matrimony and the Church's mind with regard to the Sacrament. And as for the couple itself, no matter how many years may have passed, as they repeat the liturgical prayers of the marriage ceremony on their anniversaries, they will experience anew the great mystery of their being two in one, of their intimate union "in Christ and in the Church."